The Syrophenician:

OR, A

PATTERN

OF

Invincible FAITH.

DELIVERED

In a DISCOURSE at *London*,

In the Year 1750.

By *JOHN CENNICK.*

Whatsoever ye shall ask in Prayer, believing, ye shall receive, MATT. xxi. 22.

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MATT. XV. 28.

O Woman! great is thy Faith, be it unto thee even as thou wilt.

THESE gracious Words of our Saviour were ſpoken to a poor Woman, a Gentile of *Canaan*, who having found Him preaching near *Tyre* and *Sidon*, deſired Him to heal her Daughter, who was poſſeſſed of an Evil Spirit; and after ſome Time, when ſhe had met with ſeveral Repulſes from the Diſciples, and ſome Trials from our Saviour Himſelf, and yet continued her Intreaties, Jeſus anſwered her in theſe Words, and ſent her away rejoicing.

I look upon the whole Hiſtory as a moſt inſtructing and comfortable Part of the Scripture, and as a Pattern of Invincible Faith; and I think all Relations and Accounts of this Sort are delivered down to us with this View and Intent, that we may be ſtirred up and encouraged thereby to inherit by Faith the Promiſes of God, after their Example who are gone before, and thro' their Mercy obtain Mercy. O may that God, whoſe Mercies endure for ever, make it a Bleſſing to us this Day; when it becomes the Matter of our Conſideration, and teach us ſo to believe in Him, that He may alſo once ſay to every one of us, *Great is thy Faith, be it unto thee even as thou wilt.*

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The Evangeliſt begins the Relation of this Tranſaction thus, *Behold, a Woman of Canaan came out of the ſame Coaſts, and cried unto Him, ſaying, Have Mercy on me, O Lord, thou Son of David! my Daughter is grievouſly vexed with a Devil.* ver. 22.

There is ſomething very moving and worthy of Note in all her Prayer, and even in the Manner in which ſhe utter'd it: *She cried*; perhaps ſhe ſaw the Multitude round about Him and could not get near, which was the Caſe of many, and yet was ſo eager to be helped, ſo needy and diſtreſſed, that ſhe could not wait till the Congregation was diſmiſſed, and therefore cried out to Him. Here one may learn, that when a Soul wants the Divine Help, and is in Diſtreſs, their beſt and moſt ſimple Way is, to cry to *Him who is able to ſave*, namely, Jeſus Chriſt, who ſaith, *Come to me, all ye that are weary and heavy laden—and I will give you a reſt for your ſouls*, Matt. xi. 28. It is a bad Sign when Men can poſtpone and put off the Time of their Salvation, with faintly and coldly ſaying, I hope the Lord will have Mercy upon me before I die. Such is not the Language of one *poor in Spirit*, nor of a Soul that wants a Saviour, for then the Captive-Exile haſtens to be deliver'd, or as *David* expreſſes it, *My Soul longeth, yea even fainteth; my Heart and my Fleſh cry out for the Living God*, Pſalm lxxxiv. 2. And again, *As the Hart panteth for the Water-Brooks, ſo panteth my Soul after Thee, O God*, Pſalm xlii. 1. So in another Place he ſays, *One Deep calleth to another:* (that is, the Deep of our Miſery to the Deep of his Mercy) *Out of the Deep have I called unto the Lord, O Lord hear my Voice.* This is the Caſe with awakened Souls; they want Deliverance.

They

They hunger and thirſt after Righteouſneſs, and can't reſt till Jeſus hath given them Reſt. Thus St. *Paul*, when he was firſt convinced of his ſad Eſtate, and felt (notwithſtanding all the Righteouſneſs of which he before boaſted) that he was a poor miſerable Sinner, neither ate nor drank for three Days, but continued crying out, *Lord, what would'ſt Thou have me to do?* Acts ix. 6. Nor did he ceaſe crying till he had obtain'd Redemption in the Blood of Jeſus, even the Forgiveneſs of his Sins. The ſame is ſaid of the Beggar *Bartimeus*. He cried for Mercy, when he heard Jeſus paſſed by; and when the People forbade him to pray ſo, he cried ſo much the more a great deal: and then ye know what follow'd; Jeſus ſtood ſtill, commaned him to be brought to Him, granted his requeſts and bleſſed Him. As long as the poor blind Man cried, Jeſus could not go forward. His Heart is ſo tenderly affected towards poor Sinners, that he cannot leave the Poor when he crieth, the Needy and him that has no Helper. But properly and ſtrictly is the Friend of Sinners.

We have many Inſtances in the Scripture of his immediately helping ſuch as apply'd to Him with Tears and Cries, ſuch as the poor Leper, *Mary Magdalene*, *Peter*, &c. and by theſe we are taught to cry to the Lamb of God who takes away the Sin of the World; for let who will oppoſe, He is the Perſon that hears Prayer. *On his Name whoſoever calls ſhall be ſaved*, Rom. x. 13. compare *Acts* iv. 12.

Thus, then, the Woman cried to Him (the Words of the Prayer were) *Have Mercy upon me, O Lord!* Firſt, the inſpired Writers tell us ſhe was a Heathen, a Gentile, and then deſcribe her as calling Jeſus the Lord. How can this be? 'Tis unlikely

unlikely ſhe had read the Prophets, or expected a Meſſiah whoſe Name ſhould be Immanuel; and had ſhe believed this, ſhe could no longer have been reckon'd among the Gentiles, but rather among the Proſelytes.

But the Truth is, ſhe, no Doubt, had heard what a Prophet, mighty in Word and Deed, was riſen in *Iſrael*. How he heal'd the Sick, rais'd the Dead, cur'd the Lepers, diſpoſſeſſed Dæmons, and helped all who were oppreſſed of the Devil, *&c.* And like as in all Ages, God bleſſes the Preaching of Jeſus Chriſt, with the Witneſs of the Holy Spirit in the Hearts of Men, ſo then did the Lord certainly bleſs the Report of Jeſus to the poor Woman by the ſame Spirit, and taught her who this Prophet was; wherefore ſhe calls Him *Lord. No Man can call Jeſus the* LORD *but by the Holy Ghoſt.* And this muſt be allow'd, that it is an eternal Bleſſing to a Soul to know Jeſus, for elſe, how can it pray to Him, or believe in Him? It wou'd not be right to call upon Him, or worſhip Him, or expect to be ſaved by Him, if He was not God over all bleſſed for ever. *If thou kneweſt who it is that ſpeaketh with thee*, ſaid our Saviour to the Woman of *Samaria*, *thou wouldſt have aſked of Him, and he would have given thee Living Water*, John iv. 10. Thus the Foundation of our praying to Jeſus, and Calling upon His Name, is the believing that He is truly and eternally Lord and God. This was the ancient Way of Praying, and what has never fail'd. *In his Name ſhall they glory; In his Name ſhall they put their Truſt. They ſhall call upon his Name and be ſav'd. Prayer ſhall be made daily to him. To Him ſhall all Fleſh come. Every Knee ſhall bow to Him, and every Tongue confeſs that He is the Lord.*

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The Subject of the Woman's Petition was, Mercy. *Have Mercy upon me O Lord!* The Knowledge of our great Want of Mercy, has brought many Thousands to the Kingdom of Heaven. A Sense of their poor lost Estate, their corrupt and spoil'd Heart, their degenerate Nature, the Guilt of Sin, and a mispent Life; the Fear of Death, the dreadful looking for Judgment, the restless Condition and uneasy Estate of Soul, makes them long with insatiable Longing for Mercy. No Words suit so well with a Soul thus truly awaken'd as these, *Have Mercy upon me, O Lord!* And 'tis to me a good Sign, where a Sinner cannot rest 'till he has obtain'd Mercy.

But, I confess, it does not seem to be such a Sense of Sin which I have been speaking of, which made this Woman call upon the Name of our Saviour. It seems as if she had been a poor Woman (perhaps a Widow) who had one Daughter, and she was grievously vexed of, or possessed of a Devil; and hearing what Wonders Jesus had wrought in healing the Diseased, she also comes to Him and begs for her Child. It was downright Trouble that brought her to Christ. Perhaps she had no Sense of her spiritual Wants, but thought if her little Daughter was but well, that was all she wanted to make her Life happy. Therefore the Purport of her Prayer was, Lord! I am a poor Woman whose Daughter is possess'd; on her Account I have no Comfort. My dear Child, that should have been a Joy to me in my old Years and disconsolate Condition, is rather a Burthen, and my Life is bitter to me, on this Respect, *Have Mercy upon me, and cure her.* Thou hast had Mercy upon very many all round about, my Neigh-

Neighbours tell me of thy Wonders and Cures, *Thou Son of David help me!* This laſt Part of her Prayer, wherein ſhe calls our Saviour the Son of *David*, ſeems to imply ſo much, O Lord who haſt humbled thyſelf to be Man, and to feel the Infirmities of our Nature, that thou mighteſt ſympathize with Souls in Diſtreſs and pity them, think only what an uncomfortable Life I have, and pity me. Indeed her Caſe was pitiable, and ſhe was an Object of Compaſſion, but for all that Jeſus anſwer'd her not a Word. This is the only Place in all the Bible where a poor Soul in Diſtreſs came, or cried to the Lord, and he anſwer'd not a Word. It is ſo unlike our Saviour's Behaviour, that at firſt Sight we muſt be amaz'd and ſurpriz'd above Meaſure, till we have ſeen the End of the Lord's Silence, which was the Effect of his tender Mercy. For had our Saviour ſaid to her, *Go thy Way, thy Daughter is made Whole*, perhaps ſhe had return'd to her Houſe thankful and glad, but aſked nothing farther of Him, and might indeed have been outwardly helped, but periſhed forever in her Sins; and therefore our Saviour intended ſomewhat better for her according to his uſual Grace, ſince his outward Miracles were often attended with the Gift of Eternal Life and Forgiveneſs of Sins, as in the Caſe of the Man ſick of the Palſy, and many others. I had obſerved before, that all ſhe wanted of our Saviour, ſeem'd nothing more than her Daughter's Deliverance and Recovery, and therefore Jeſus anſwered her not a Word. I wonder ſhe did not ceaſe Praying, and go Home heavy and diſcouraged: I dare ſay, if many of us had been treated ſo, we had certainly thought there is no Help for me in my God. But

then

then learn hence, that Men ought always to pray, not to faint. Be not weary, if immediately ye don't receive from him what ye aſk. Often we don't know what we aſk; we don't feel truly our Want of Salvation; we don't thirſt for him, and are not as if we were ready to periſh without him; for he is a preſent Help in the Time of Trouble, and is certainly nigh to all that call upon him. When a Soul but begins to feel his Wants, 'tis no Wonder if our Saviour does not immediately anſwer. He knows it is beſt for us and ſafeſt, when we experience and feel how deeply our Hearts are ſpoiled and corrupted, that nothing but God can ſave us: And when it comes ſo far with an awakened Conſcience, he is not far from the Kingdom of God: He ſhall find that though our Redeemer may have ſeemed to hide away his Face for a little Moment in Diſpleaſure, yet with everlaſting Kindneſs he will remember him, and end the Days of his Mourning, and wipe the Tears from his Eyes. If any therefore think, This is my Caſe; I cry, but none hears; I am afraid Jeſus will not anſwer me a Word. Let me entreat ſuch not to indulge Unbelief: Our Saviour has no Pleaſure in your Smart or Pain, but 'tis wholeſome and good for you; you will learn thereby the Need you have of a Saviour, and know a little of that Eſtate and Torment from whence his painful Death and Sufferings have ſaved you to all Eternity. Learn then of the Woman in the Text, to follow Jeſus with Faith, and cry after him.

But now ſhe meets with another Diſcouragement, *His Diſciples came and beſought him to put her away; for, they ſaid, ſhe crieth after us.* By this we may ſee ſhe kept on crying, and was reſolved not

to go away till ſhe had got her Anſwer. So it was with *Jacob* when he wreſtled with the Lord in the Plains: He ſaid, *I will not let thee go till thou haſt bleſſed me*, and accordingly prevailed and got the Bleſſing. So it is with all thoſe who take the Kingdom of Heaven by Violence; and thoſe that are thus violent, thoſe that cannot and will not reſt without Salvation, ſhall ſurely find it. Wo be to them who ſlightly heal their Wounds, who cry Peace when there is no Peace; who content themſelves becauſe Men call them good People, or becauſe they go to Church or Meeting often, and attend the Duties of their Religion, and come no farther. Theſe are they of whom our Saviour ſays, *Thou haſt a Name to live, but thou art dead.* I wiſh this may not be the Caſe of many, who appear to have no great Concern farther than to enjoy their Health, to be proſpered in the World, and to live eaſy, and whoſe Hearts never knew the Want of God's Redemption. O that ſuch People knew once their Danger, they would imitate this Woman, they would go out and cry after him, and not reſt till he had ſhewn them Mercy!

I had obſerved that the Diſciples were for ſending her away; and I know ſome think they meant, Lord, give her what ſhe wants, and ſend her away! But I rather believe they were offended, and thought ſhe is a Heathen, (and as they did not know Jeſus was come to be their Saviour, but thought the Family of *Iſrael* only was elected out of all Nations, and the reſt reprobated) therefore they beſought him to ſend her away; and, I don't doubt, would have been pleaſed if their Maſter had ſaid to her, Get thee hence to the Gods of the Land, and let them help thee; thou haſt deſpiſed

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the God of *Iſrael*, he alſo has deſpiſed thee. Thou haſt no Right to the Bleſſings of *Jacob*, depart from me. But Jeſus could not do ſo; he loved both Jews and Gentiles, and was not willing either ſhould periſh, but have eternal Life.

However, it was enough to damp all her Hopes of Mercy, when his own Diſciples beſought him to ſend her away; but her great Thirſt for Mercy made her preſs on yet, till Jeſus himſelf made her an Anſwer. My dear Friends, I mean ye who are apt to be diſcouraged, learn hence, That though the Children of God, the Diſciples and Followers of Chriſt, ſhould ſeem to be againſt you and ſlight you, that therefore, and alone on that Account, you ſhould not faint; their Maſter is more merciful than they; and even thoſe are ſaved by him, who are often deſpiſed by their own Mother's Children: Be of good Comfort then till he anſwers; and reſolve to lie at his Feet, and, if you periſh, periſh there.

" *Who down at Jeſu's Feet reſolves to lie,*
" *Jeſus has ſworn that Soul ſhall never die.*

And now Jeſus anſwered, but to the Woman it muſt have been a cutting and painful Anſwer, *I am not ſent*, ſays he, *but unto the loſt Sheep of the Houſe of Iſrael.* I dare ſay, every Joint trembled in her. Methinks I ſee the poor Heart look quite dejected and troubled, not knowing what to reply for very Grief; but the Scripture ſays, ſhe fell down before him. I ſhould have thought indeed, that ſhe would have turned away diſpleaſed, or angry, or in Deſpair, for ſhe might have took it for an abſolute anſwer; and had ſhe reaſoned

much about the Matter, ſhe would have been confirmed in it, that his not anſwering a Word, and the beſeeching of his Diſciples that he would ſend her away, were plain Proofs that he did not love her, and had no Mind to ſhew her Mercy: But the Holy Ghoſt had done much in her Heart; for tho' ſhe could think I am not of *Iſrael*, I am one of the Daughters of the Uncircumciſed, and might have made ſome melancholy Reflections on that Head, yet it all ſerved to awaken her the more, to ſee her Soul's Eſtate; for ſhe, no doubt, thought, if it be true that he is the Lord, who is come to ſave his People from their Sins, if he is the Meſſiah, for whoſe Mercy all the Tribes are waiting, and he is ſent to none but the loſt Sheep of the Houſe of *Iſrael*; then what will become of me? And thenceforward we hear her no more name her Daughter, but ſhe falls down and worſhips Him, ſaying, *Lord! help me!* As if ſhe had ſaid, *Lord what then ſhall I do? If thou art only ſent to Iſrael, then I am afraid I ſhall periſh for ever! O Lord help me!* But ſhe might think more properly thus, Tho' I am a loſt Sheep, and though I am not of the Houſe of *Iſrael*, he can make me an *Iſraelite* indeed, and therefore, in the moſt humble Manner, ſhe fell down at his Feet and worſhipped him. This is a plain and evident Proof ſhe believed him to be the Lord, and beſides, ſhe believed he could help her, and therefore it was a ſhort but a comprehenſive and pretty Prayer, *Lord, help me!* As if ſhe would have ſaid, *Lord, I came hither on Account of my Daughter, but I have found I want thee more than her. Help* ME! *Make me a Child of God, a true Iſraelite. Have Mercy upon me.*

But our Saviour anſwers again ſtrangely, *It is not fit to take the Children's Bread and give it to the Dogs.*

This

This was the Manner in which the Jews treated the Gentiles, and perhaps looked upon them as Dogs in the worſe Senſe, namely, ſuch as were not to be reckoned among the Flock of the good Shepherd, but ſuch as were without and who might not, and could not enter the Fold. But this ſounded hard from the Mouth of the Saviour of the World, yet we find it had its good End and Effect; for the Woman did not fall into a Rage, and aſk in an angry Manner, *Why does he call me Dog? If I am the Child of a rejected and forſaken People, how can I help it? If it has been my hard Lot to be born of uncircumciſed Parents, and to be educated a Heathen, why does he blame me? Can I alter the Decree of the Creator, or change my State or Nature?* No, this was not her Reply: If ſhe had not been too deeply convinced of her Sin, and wanted ſo earneſtly a Saviour, ſhe might have reaſoned thus; but ſhe knew no Dogs had ever lived ſo unclean and bad a Life as ſhe had done; ſhe knew ſhe was worſe than a Dog, and, as *David* confeſſed, *I am even like a Beaſt before thee:* So ſhe owns, *It is Truth, Lord!* As if ſhe had ſaid, *I am a vile, a naſty, polluted and defiled Sinner; but Dogs lick up the Crumbs which fall from their Maſter's Table; let me only enjoy the leaſt of thy Mercies, what thy own People Iſrael ſlight and diſeſteem: O give me but the Crumbs which fall, as it were, from their Table!* And again ſhe ſaid, *Lord, help me.* Now Jeſus could ſtand out no longer; he ſaid to her, *O Woman! great is thy Faith, be it to thee even as thou wilt!* It was as if he had ſaid, *Aſk any Thing, and it ſhall be done; thy Daughter ſhall be made whole; thy Sins be forgiven thee; thou ſhalt be henceforth of the Flock and Family of the true* Iſrael; *thy Name ſhall be written in Heaven; thy Place ſhall be for ever there: Great is thy Faith! be it unto thee even as thou wilt.*

It is ſaid ſhe worſhipped him before, but now, I ſuppoſe, ſhe adored with double Reſpect and Reverence, and was ready, like *Magdalen*, to waſh his Feet with her Tears. I dare ſay, ſhe could not tell how to expreſs herſelf with Joy; for ſo it always is when one has found Salvation.

It would not be amiſs to obſerve again, that Trouble firſt brought her to the Lord. Had ſhe met with no uncommon Trial in the World, ſhe had probably gone on like others, without ever thinking who or what the Redeemer was! Or, it may be, have deſpiſed him with the Multitude and periſhed. Before the End was therefore known, it appeared to be a heavy Judgment that had befallen her, that her Daughter, and perhaps her only Child, was ſo viſited; but though it might have given her no ſmall Concern and Pain, ſhe can now ſay with the ſweet Singer of *Iſrael*, *It is good for me that I have been afflicted; for before I was afflicted I went wrong, but now I have kept thy Word.* She is not the only one whom Croſſes, Troubles and Diſappointments in the World have ſerved as a Means to bring them to Jeſus Chriſt. Many have thus been ſurrounded on every Side, and their Way hedged up, as it were, with Thorns, that they might cry to God in their Trouble, and be delivered out of all their Diſtreſs. It is ſometimes neceſſary that the Lord ſhould ſerve us as he ſerved *Job*, and let Satan touch all that we have, that we may learn to have our Treaſure in Heaven, and lay hold on eternal Life. Many have loſt all that they have had, been forſaken of Friends, deſtitute, perſecuted, ſlighted and deſpiſed, inured to Diſappointments and Afflictions, ſo that their Lives have been often bitter. They have been poor and diſeaſed like *Lazarus*, but, after all, were carried

ried by Angels into *Abraham*'s Boſom, who elſe might have periſhed, had they been beloved and proſpered in the World; and after a gay and ſenſual Life ended, after all their Honour, Glory, Fulneſs, and their eaſy Time was come to a Period, and they ready to be diſſolved, might poſſibly have heard, like *Dives*, *Remember*, *in thy Life-time thou hadſt thy good Things!* O may this never be the Caſe of one who hears me this Day. May our dear and wiſe Lord lay upon us what he will, and diſappoint and croſs us as he pleaſes. May we rather live the moſt troubled and grievous Life, and enjoy Peace with him in our Hearts, and have the Aſſurance of our Part in the World to come, than be ever ſo free and uninterrupted in all Riches, Honours and Pleaſures, and loſe eternal Happineſs. Look upon the Woman of *Canaan*, ſhe was once a poor unhappy Creature, a Woman like *Hannah*, of a ſorrowful Spirit and acquainted with Grief. She was once in Tears and Prayers at the Feet of our Saviour, when every Thing ſeemed to make againſt her. But where is ſhe now? Yonder, ſhe adores before the ſame Feet of God her Saviour in eternal Life! She now thanks him for all that happened to her; ſhe now ſees his tender Mercies through all he ſuffered to come upon her, and worſhips before that gracious and good Lamb of God, who came to ſeek and ſave that which was loſt, and to be a Friend of the Friendleſs, the Huſband of the Widow, and a Refuge and Sanctuary for all ready to periſh and oppreſſed of the Devil.

Be not then confuſed and unhappy about it, ye dear People, if you ſhould meet with many Trials, if it ſhould appear as if you were ſingled out to endure Hardſhips or Diſtreſs, ſtill ſpeak to our Saviour and ſay, *Have Mercy upon me!* If a Senſe of your Sin

bows

bows you down and dejects you ſtill, pray, *Have Mercy upon me!* If you can't ſay many Words, if you can't ſpeak much, remember it was the Caſe of the Woman before us: Her Prayer was very ſhort, but it reached the Ears of the Lord of Sabaoth. It was only, *Lord, help me!* but it prevailed, becauſe it came out of the Heart. Our Saviour is not cheated with long Prayers, nor muſt we think, like the Heathen, that we are heard for our much ſpeaking. Our God looks upon the Heart; and all the Churches ſhall know he judges according to the Heart, and not according to our Words: Lift up therefore the Heart to the Lord; let your Tears and Sighs ſpeak the unutterable Language of your Breaſt. Don't want to ſay much, nor ſtudy fine Words, and dead and dry Forms to bring before him, 'tis like offering the Lame and Blind upon his Altar; appear a poor Sinner, juſt as thou art; come a poor diſeaſed Soul to be healed, a ſick Soul to be cured, a trembling and afflicted Creature that wants a Reſt for thy Soul, and he will receive thee. If at firſt thou doſt not ſeem to ſucceed, don't let thy Faith fail, it is his Cuſtom to try the Children of Men. Thus *Joſeph* tried his Brethren, and ſeemed to anſwer roughly, till their Tears and Sighs overcame him, and he could not contain no longer, and then he order'd all the *Egyptians* to withdraw, and burſt out into Tears himſelf, and fell upon their Necks and kiſſed them, ſaying, *I am Joſeph*, and then all their Sorrows and Troubles ended in Joy and Comfort. So our Saviour dealt with the two Diſciples travelling to *Emmaus*; at firſt he blam'd them for their Incredulity, and being ſlow of Heart to believe; but in a very little while ſhew'd them his Hands, and then were the Diſciples glad: So he uſed this Woman, as if he had no Mind to help her,

ber, but ſee only what ſhe found after ſo many Repulſes; her Faith bore her up; ſhe believ'd him to be the Lord; ſhe knew he could help her; ſhe knew none elſe could do it, and was reſolv'd not to leave him. Do thou likewiſe, till he falls upon thy Neck and ſays, *I am Jeſus*; till he ſhews thee his Hands and thy new Name graven there; till he ſays, *O Man! O Woman! Great is thy Faith, Be it unto thee even as thou wilt.*

Before I conclude this Diſcourſe, I muſt obſerve, that her Faith was what pleaſed our dear Saviour ſo much; and for this, *Abel*, *Noah*, *Abraham*, *Enoch*, *David*, *Gideon*, *Sampſon*, and all the Saints are praiſed in the Scriptures; and we meet with many Places of this Sort, *Thy Faith has ſav'd thee*, Luke vii. 50. *Thy Faith has made thee whole*, Luke viii. 48. *If thou believeſt, thou ſhalt ſee the Glory of God*, John xi. 40.

Theſe and many of the ſame Nature and Strain, confirm to us that bleſſed Doctrine that we are juſtified and ſaved thro' Faith, and not by Means of our Works or Deſervings. Whenever Men ſuppoſe our Duties, Obedience, Merits, or Good Works, are the Cauſe of our Salvation, they reject the Head Stone in the Corner, and without a Foundation build the Houſe upon the Sand. The ſole Cauſe, Reaſon, and Author of our Salvation is Jeſus Chriſt. He Himſelf ſaves us, and by Faith we receive in Him all we want in Time and in Eternity. Is our Faith little in him, we ſhall receive little, yea little elſe beſide Death and Hell; and feel to our Hurt that we have deſpis'd the Blood of the Covenant, and thought light of God's Salvation. Is our Faith great in him? We ſhall receive much at his hands. *Great is thy Faith, Be unto thee even as thou wilt.*

We can't believe too highly of Jeſus! We can't think him more gracious or loving than he is: There's more in him than we can aſk or think: He is Almighty God, who as left all in Heaven, and in the Boſom of his Father, and came down with no other View or Deſign but to redeem loſt Souls out of the Slavery and Service of Satan, and to open a Way for them by his own Blood, into the Holieſt Place of All, even Heaven itſelf, whither he is now enter'd to prepare a Place for us. There was no other Remedy, he knew nothing we could do was ſufficient to atone for our Sins, or make up the Breach; therefore he ſaid, *Lo! I come*, and has now in his own Body made Satisfaction to Divine Juſtice: He has obtain'd the Right of eternal Redemption, and can give it to whom He will. If thou art not of the Seed or ſelected ones of *Iſrael*, yet He can ſave thee. There is not a ſingle Soul out of the Reach of his Mercy. He is Lord of All: He is Lord of the Living and of the Dead. His Hand is not cramp'd or ſhortned that it cannot ſave, or his Ear heavy that it cannot hear; and when it has gone ſo far, that to all human Appearance there is no Hope, all Things are poſſible with Him, venture then and pray to Him, be your Caſe what it will, *Lord, help me!* Fix your Eyes upon his Croſs. Truſt only and entirely, Body and Soul, upon that Crucified God, and worſhip before his Feet, which once burn'd with Anguiſh, and were red like Braſs in the Furnace; to him ſay, *Have Mercy upon me!* He has felt your Need, and knows how to ſhew Mercy. When no Eye pitied us in our fallen Eſtate, or had Compaſſion on us, He ſaw us in our Blood, caſt out to the loathing of our Perſons, and polluted, and had Mercy on us. His Heart was touch'd at our

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Fall and Loſs, and undertook to be our Savour. Let nothing then take away your Confidence in his great and boundleſs Mercy; but let what will try you, yet believe in him, and you ſhall ſee the End of the Lord's Dealings ſhall be, to be gracious, merciful, long Suffering and of great Goodneſs. Let your Faith in Him only be great, and it ſhall be done to you even as you will. You ſhall find the ſame loving Redeemer, who dealt thus bountifully with an outcaſt Woman of the Gentiles, ſtill rich in Mercy to all them that call upon him in Faith,

Let us pray the Holy Ghoſt to grant us ſuch a deep, and continual Senſe of our great Poverty and Need of the Redemption, and the Redeemer, that till our laſt Moments *that* may be our inmoſt Hearts Prayer, *Have Pity upon me! Have Mercy upon me! Lord help me!* And may our compaſſionate High-Prieſt, indeed, have Mercy upon us and help us, now in this preſent Life, as long as we are Strangers and Pilgrims in the World; in our laſt Hour, when our Strength fails us, and we muſt go into Eternity; and alſo in the Day of Judgment, when Heaven and Earth ſhall flee before him, and he ſhall ſit upon the Thone of his Glory and judge all Nations! Yea then, Lord eſpecially, help us and have Mercy upon us, for thy Name's Sake. In that Day, Let thy Mercy lighten upon us, as our Truſt is in thee.

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